# DAILY TEXTS,

ACCORDING TO THE

## "VERSE-A-DAY SYSTEM,"

## FOR THE YEAR 1834.

---

BY JAMES W. DOUGLASS.

---

VOL. I.

RICHMOND:

Printed by Thomas W. White, opposite the Bell-Tavern.

.....

1834.

# ADVERTISEMENT.

THIS publication is designed to increase the advantages of "The Verse-a-day" system of Bible study. A year ago, the subscriber's congregation was organized by the session, into classes for mutual instruction, in Bible theology. The classes, each of which had a teacher of its own, were to meet, once a week, to recite and converse upon the seven verses of Scripture, appropriated to that week, together with seven answers in "The Shorter Catechism." In the prosecution of this plan the want of a pocket manual, containing the weekly lesson, was often felt; and, late in the year, the determination was formed of preparing one.

It was believed that the text, amounting to three hundred and sixty-five verses, might, with much advantage, be transferred to a book whose size, price, and appearance should gain for it a place about your person, so that the lesson could not be lost sight of. A few words of comment were added, embracing a quere, a reference, a proverb, a verse of poetry, but always aiming at elucidation;

partly to increase the size of the book, and make it worthy of a cover; and, partly, to increase its usefulness. The comment is original or selected, just as it suited, without reference to authorship, for which there was not room. To fill up the page, and keep the text and the comment even, the catechism was thrown in as it was needed.

After committing to memory your verse, it is recommended that your own powers of illustration be exhausted before you depart from the simple text. Turn it in every way, and ascertain, for yourself, its meanings and uses. Knowledge thus elaborated, like the sleep of a laboring man, is sweet. Next, consult your references, comparing spiritual things with spiritual. After that, travel, not only over this iota of a book, but through whole libraries, if you have them. And why not record the result? "They sat down and gathered the good into vessels."

In conclusion, the VERSE-A-DAY MUST NOT BE GIVEN UP. Do you say with David, "I may not sin against thee?" Then say with him, also, "Thy word have I hid in my heart." Hid in your Bible, as it may be, it will but condemn and destroy you; but, hid in your heart, like leaven hid in three measures of meal, it will sanctify and save you. The subscriber designs to have ready, in a few months, a cheap, and portable vade mecum for 1835. It will be more leisurely and, therefore, he hopes, more usefully prepared

than this. Should he live to write, and you to read it, may it be much for our mutual benefit, and the glory of God. If not, may we be found, maturing in knowledge, in usefulness, in bliss, under the higher advantages of THE HOLY CITY.

J. W. D.

*Lexington, Va. December* 31, 1833.

NOTE. The year commences with Acts 19: 19. The subject is the progress of truth in Ephesus; then, "the ornament of Asia;" now, without an inhabitant. The Turkish village Aiasaluck, composed of a few miserable huts, stands near. The candlestick is removed. Rev. 2: 5. Sam. 1: 1. In referring to other parts of scripture, if no chapter or book be named, understand the chapter or book we are considering. For example in the remarks, January 1st, before v. 13, understand ch. 19: and January 2d, before 6: 7, understand Acts.

## DAILY TEXTS.

1. Many also of them, which used curious arts, brought their books together, and burned them before all *men;* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. v. 19.

2. So mightily grew the word of God, and prevailed. v. 20.

3. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome. v. 21.

4. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season. v. 22.

5. And the same time there arose no small stir about that way. v. 23.

6. For a certain *man* named Demetrius, a

## REMARKS.

1. *Arts*, of sorcery and magic. v. 13. 2 Chron. 33 : 6. Is fortune telling sinful? *Books.* Were they printed? Bound? *Burned.* Is. 2 : 20. 30 : 22. Young Christians should examine anew their stock of books. *Silver.* Perhaps equal to $1800.

2. What grew? How? Why? 6 : 7. 12 : 24. 5 : 39. Is. 55 : 11.

Sway thy sceptre,
Saviour! all the world around.

3. What queries in geography are suggested? *Purposed.* What is foreordination? *See Rome.* Rom. 1 : 11. 15 : 23—28. Did he accomplish all this? Of what use are tracts to a traveller?

4. *Sent.* 1 Cor. 4 : 17—19. *Ministered* how? 13 : 5. 1 Kings 19 : 21. Math. 8 : 15. 27 : 55. Phil. 2 : 25. Do you love to minister to the saints? Heb. 1 : 11. Why? *Timothy.* 16 : 1. *Erastus.* Rom. 16 : 23.

5. A revival, v. 20, occasions *a stir*, v. 23. 2 Cor. 1 : 8—10. *Way* of what?

6. *Demetrius.* In what respect does he differ from John's

silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen; v. 24.

7. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth: v. 25.

8. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands: v. 26.

9. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth. v. 27.

10. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. v. 28.

11. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. v. 29.

12. And when Paul would have entered in unto the people, the disciples suffered him not. v. 30.

friend, 3 John 12? *Silver-smith.* Were there any such before the flood? *Shrines.* Portable models of the temple. *Gain.* Math. 16: 26.

7. *Workmen.* Who are meant? Are all men bound to be *workmen?* Did *God* give you that work to do? Might a Christian engage in this craft? How is it worse than to make or sell whiskey?

8. *Much people.* 1 Cor. 16: 8, 9. *No Gods.* True. The workman made it; therefore it is not God. Hos. 8: 6. Is. 44: 17—20. Jer. 10: 5—11.

Our *Maker* is our God alone.

9. *Destroyed.* Even so. The Lord will *famish* all the gods of the earth. Zeph. 2: 11. Starve out their priests. *The world.* 1 John 5: 19. Math. 7: 13.

10. *Diana.* Her temple was 425 feet by 220; and was supported by 127 columns, 60 feet high. It was one of the seven wonders of the world. It was burnt by Erostratus, B. C. 356, but rebuilt with greater splendor than at first. Nero plundered it, and, again the Goths, A. D. 202.

11. When the citizens are full of wrath, v. 28, the city is full of confusion. *Gaius.* 1 Cor. 1: 14. Rom. 16: 23. 3 John. *Aristarchus.* 27: 2. Col. 4: 10, 11. Philemon 24. *Theatre?* 1 Cor. 15: 32.

12. Courage easily becomes rashness. In many things the people may be wiser than the preacher.

13. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. v. 31.

14. Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. v. 32.

15. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. v. 33.

16. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. v. 34.

17. And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? v. 35.

18. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. v. 36.

19. For ye have brought hither these men,

13. *Chief.* Asiaichs, or Primates of Asia, who presided over the public games, and feasts. *His friends*, but not Christians. Why is it a *venture* to go into a theatre?

14. A mob has many heads, but no brains. Avoid it. If in any place without knowing *wherefore*, better go about your business.

15. *Alexander*, the copper-smith, it is supposed, who, about this time, apostatized, 1 Tim. 1: 20, and now was brought up, by the Jews, to make disclosures, and blaspheme. 2 Tim. 4: 14.

16. Speech is the gift of all, but thought of few. The last degree of folly is to despise all counsel. Jer. 50: 38.

17. *Town-clerk.* Literally, the scribe. The nature of his office? The Dii Majores, or superior deities, were Jupiter, Neptune, Apollo, Mars, Mercury, Vulcan; with Juno, Vesta, Ceres, Diana, Venus, Minerva.

18. *Cannot.* Of many cities, and countries how paifully true? *Be quiet.* Mildness, said P. Syrus, governs more than danger. *Do nothing rashly.*

which are neither robbers of churches, nor yet blasphemers of your goddess. v. 37.

20. Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. v. 38.

21. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. v. 39.

22. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. v. 40.

23. And when he had thus spoken, he dismissed the assembly. v. 41. ch. 19.

24. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. v. 1.

25. And when he had gone over those parts, and had given them much exhortation, he came into Greece, v. 2.

26. And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. v. 3.

27. And there accompanied him into Asia,

19. *Blasphemers.* Error is best destroyed, by preaching truth. We might infer that such was Paul's practice.

20. *Is open.* The court is in session. *Deputies.* 13: 7. 18: 12. 1 Kings 22: 47. The civil law is a blessing, but easily abused. 1 Cor. 6: 1—8. 1 Tim. 1: 8.

21. *Lawful.* Legally constituted, and having cognizance in the case.

22. By the Roman law, *Qui cœtum et concursum fecerit capite puniatur.* He who raises a mob shall forfeit his life. Ecc. 11: 9. 12: 4.

23. In church do you wait to be dismissed? If you were pious, or even polite, would you not?

24. *Departed.* Probably sooner than he intended. 1 Cor. 15: 5—8. By Troas. 2 Cor. 2: 12, 13. How long at Ephesus? 20: 31. Timothy, having returned, 19: 22. 1 Cor. 16: 10, 11, was left behind. 1 Tim. 1: 3. Here 1st Epis. Cor. written.

25. *Parts.* Rom. 15: 19. The 2d Epis. Cor. written. *Them?* How did he travel? v. 13. *Exhortation.* 20: 20. 1 Thes. 2: 11.

26. *Months.* 1 Cor. 16: 5—7. Here Epistle to Romans written. Rom. 15: 25—28. 16: 21, 23. *Laid wait,* with what intent?

Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus. v. 4.

28. These going before, tarried for us at Troas. v. 5.

29. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. v. 6.

30. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. v. 7.

31. And there were many lights in the upper chamber, where they were gathered together. v. 8.

1. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. v. 9.

2. And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him. v. 10.

27. *Sopater.* Rom. 16: 21. *Aris.* 19: 29. *Tychicus.* Eph. 6: 21. Col. 4: 7. 2 Tim. 4: 12. Tit. 3: 12. *Troph.* 21: 29. 2 Tim. 4: 20.

28. *Us?* *Troas*, near the ancient Troy. Now Eski-Stambul.

29. *Philippi*, from Philip, of Macedon. On the Strymon. Now Feliba. What feast is alluded to? 12: 13. Luke 22: 7. Ex. 12: What season of the year?

30. Why do you observe the *first* day of the week, as the Sabbath? Did they here celebrate the Eucharist? *Came together*, by special appointment, or was it their custom?

31. Where were church meetings held during the lives of the Apostles? 1: 13. 19: 8, 9. 28: 30. Rom. 16: 5.

1. *Window*, i. e. the casement, or opening. Glass in windows not before the third century. But, in A. D. 1180, very rare. Was this sleep sinful?

2. *Fell on.* 1 Kings 17: 21. 2 Kings 4: 34. Did the warmth of Paul's body restore him, or was there a miracle?

3. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. v. 11.

4. And they brought the young man alive, and were not a little comforted. v. 12.

5. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. v. 13.

6. And when he met with us at Assos, we took him in, and came to Mitylene. v. 14.

7. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. v. 15.

8. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. v. 16.

9. And from Miletus he sent to Ephesus, and called the elders of the church. v. 17.

10. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, v. 18.

3. *Broken bread*, v. 7. *Talked* about what? Why so long? v. 7, 25. When does Prov. 10: 19, apply? Explain Ecc. 5: 3, 7. 10: 14.

4. *Comforted*, v. 10. In addition to other considerations, his death would have been a reproach.

5. *Assos.* A town, on the coast, twenty-five miles sonth; now a hamlet, called Beiram. What were the modes of travelling then?

6. *Mitylene.* A sea-port, and the capital of the island Lesbos. Now Castro.

7. *Chios*, now Scio. What massacre here in 1832? *Samos*, what? Here Pythagoras was born, and Lycurgus died. *Trogyli-um.* A town, on the main land, five miles from Samos. *Miletus.* A sea-port on the Meander, thirty-six miles south-west of Ephesus. Now in ruins. Here Thales born.

8. *By*, past. *Pentecost.* Fifty days from the Passover, v. 6, about seventeen of which had elapsed.

9. The ship seems to have been under Paul's direction. *Sent.* Why did not he go? *Elders.* Are these, and the overseers, v. 28, the same?

10. Happy ministers who can thus appeal! *Ye know.* A minister cannot be hid. He is marked, *at all seasons.*

11. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the laying in wait of the Jews: v. 19.

12. *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, v. 20.

13. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ. v. 21.

14. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: v. 22.

15. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. v. 23.

16. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. v. 24.

17. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. v. 25.

18. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. v. 26.

11. *Temptations.* Trials. What an example of ministerial holiness! Remember. The life of a minister, is the life of his ministry.

12. *Nothing.* He came to preach, 2 Cor. 2: 12, and he *fully* preached. Rom. 15: 19. Visits of mercy. Angels visits.

13. *Greeks.* For Gentiles. A part for the whole. 19: 8—10. What is repentance unto life? What is faith in Jesus Christ? Repentance and faith are essential to whom?

14. *Bound.* 16: 6, 7. Math. 4: 1.

Let the unknown to-morrow
Bring with it what it may;
It can bring with it nothing
But he will bear us through.—*Vil. H. p.* 272.

15. 21: 4, 11. Rom. 15: 31. Jay's Eve. Ex. January 1st. *Every city.* Except in the city of the New Jerusalem. There a crown. 2 Tim. 4: 8.

16. *Course.* Race. In allusion to the Grecian Games. *Move.* Or, I make no account of them. Neither his work, nor his comfort interfered with. Jay's Eve. Ex. April 28.—Vil. H. 526.—Rippon's H. 326.

17. Brethren, here we meet no more,
But there is a happier shore.
There, released from toil and pain,
Brethren, we shall meet again.

18. *All men* in Ephesus, to which their *record* refers. Or *all of you*, v. 27. *Men*, not in the original. Ezek. 32: 3, 4, 5.

19. For I have not shunned to declare unto you all the counsel of God. v. 27.

20. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. v. 28.

21. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. v. 29.

22. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. v. 30.

23. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. v. 31.

24. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. v. 32.

25. I have coveted no man's silver, or gold, or apparel. v. 33.

26. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. v. 34.

27. I have shewed you all things, how that so

19. *Counsel.* Will, design, decree, concerning the way of salvation. The message entire, v. 20. Eph. 1: 11.

20. Go shepherd, tend thy flock. It is the flock
For which thy master shed his precious blood.
Chiefly to it thy time and care devote.
It love and feed. That when thy master comes
In righteousness, to judge the quick and dead,
Thou may'st rejoice with everlasting joy.

21. Take heed, 1, to thyself. Col. 4: 17. 1 Tim. 4: 16. 2. To *all* the flock. Because, 1, its bishop; 2, appointed by the Holy Ghost; 3, and must defend it against *wolves* of every sort. 4. Even with thy blood, for with blood was it purchased.

22. There may be profession without principle, and gifts without grace. 2 Tim. 1: 15, and 2: 14—18. What is a disciple?

23. The apostle *warned*, 2 *every one*, 3 *with tears*, 4 by night or by day, as he could, 5 perseveringly, for three years. A bishop should die preaching, said Bishop Jewel. 2 Tim. 4: 5. In the first of Ed. VI. the bishops were required to preach four times a year, unless they had a reasonable excuse! The influence of popery.

24. What he calls them. In whose good hands he leaves them. What he desires for them. Heaven is an inheritance, for whom?

25. *Apparel* was then wealth, as the fashions did not change. 1 Sam. 12: 3. 1 Cor. 9: 12. 2 Cor. 7: 2. Do you feel "the rage canine of dying rich?"

26. What was Paul's trade? Why did he work at it? Where? v. 35. 18: 3. 1 Cor. 4: 12. 1 Thes. 2: 9. 2 Thes. 3: 8—12.

labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. v. 35.

28. And when he had thus spoken, he kneeled down, and prayed with them all. v. 36.

1. And they all wept sore, and fell on Paul's neck, and kissed him, v. 37.

2. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. v. 38.

3. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: v. 1.

4. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. v. 2.

5. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. v. 3.

6. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem. v. 4.

7. And when we had accomplished those

27. Are these words recorded? It is happier to be able to give, than to be obliged to receive charity. John 21: 25.

28. 21: 5. Blest are the seasons when we wait
Before the throne of grace to pray,
For they who knock at mercy's gate
Are never empty sent away.

1. 21: 13. The kiss, between *men*, common, from the earliest ages. Gen. 27: 26. 29: 13. 45: 15. 2 Sam. 15: 5. Math. 26: 29. Luke 15: 20. *Ps.* 2: 12.

2. V. 25. Did they see him again? *Accompanied.* A mark of respect, and affection. 21: 5, 16. 3 John 6.

3. *Gotten.* Torn from them. *Coos.* Twenty three miles by ten, now Stanchio. A small island, the birthplace of Hippocrates, the physician, and Apelles, the painter. *Rhodes.* Forty miles by fifteen. Perhaps so named from Rhodanim. Gen. 10: 4. Describe the famed Colossus, or image of Apollo. *Patara.* A large sea-port of Lycia. Gone.

4. Phenicia? *A ship* ready, not by accident. It is God who prepares our way, and expedites our business.

5. *Cyprus.* Two hundred miles by sixty. The country of Barnabas and Mnason. 4: 36. 13: 2. 21: 16. *Tyre.* Now a hamlet of fifty families of fishermen. Is. 23. Ezek. 26. Amos 1.

6. *Disciples.* Her merchandize and her hire becoming holy. Is. 23: 18. Math. 11: 21. Disciples will find one another. *Spirit.* 20: 23. *Jerusalem.* In what latitude?

7. *Wives.* Ps. 45: 12, fulfilled. Their courtesy. 20: 38.

days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. v. 5.

8. And when we had taken our leave one of another, we took ship; and they returned home again. v. 6.

9. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. v. 7.

10. And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. v. 8.

11. And the same man had four daughters, virgins, which did prophesy. v. 9.

12. And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus. v. 10.

13. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. v. 11.

A duty performed, 1 Thes. 5: 13. Another, 1 Tim. 2: 8. Another, Deut. 31 : 12.

8. *Taken leave.* 20: 1. Embraced. Ex. 18: 7. Kissed. Saluted, v. 7, 19. 18: 22. 25: 13. Luke 1: 40.

9. *Ptolemais.* From Ptolemy Phil. who rebuilt it. Before called Accho. Jud. 1: 31. In twelfth century, from knights of St. John, called St. Jean d' Acre. Famous in history of Bonaparte. Still 15,000 inhabitants. Thirty-two miles south of Tyre. Belonged to Asher.

10. *Cesarea.* In Manasseh. Built by Herod the great, and called for Augustus Cæsar. Before, Strato's Tower. Perhaps Hazor. Josh. 11: 1. The residence of Cor. 10: 1. From Jerusalem, seventy-two miles north-west. *Philip.* 6: 5. Left here. 8: 40. 1 Pet. 4: 9.

11. Who predicted future events, or spoke, by divine inspiration, to exhort, console, &c.? 2: 17, 18. Joel 2: 28—32.

12. *Down.* v. 4. As they say of London, because the metropolis. *Judea.* To Samaria. What were the three divisions of the country? *Agabus.* 11: 27, 28.

13. *Girdle.* Indispensable to the tunic. What were they both, and made of what? Did the *Jews* bind him? Same form of speech. Rev. 2: 10. Why was Paul forewarned?

14. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. v. 12.

15. Then Paul answered, What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. v. 13.

16. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. v. 14.

17. And after those days we took up our carriages, and went up to Jerusalem. v. 15.

18. There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. v. 16.

19. And when we were come to Jerusalem, the brethren received us gladly. v. 17.

20. And the *day* following Paul went in with us unto James: and all the elders were present. v. 18.

21. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. v. 19.

22. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother,

14. Did they know that he went bound in the spirit? 20: 22. If so, did they do right? Math. 16: 22. If true friendship may not fail, it may err.

15. Vil. H. 416. What trait of natural character? What of christian character? Must every christian speak thus?

Who nobly suffers now for him,
Shall reign with him in bliss.

16. *Would not.* Advice is to be *considered*, not *followed*. *The will of the Lord be done.*

Towards us, without resistance.
By us, without compulsion.
Universally, without exception.
Eternally, without declension.

17. *We took up our carriages.* We collected our baggage. "We got ready." Thomson. *Up.* v. 10.

18. *Went with us.* 20: 38. *Cyprus.* 21: 3. *Old disciple.* 4: 36. 13: 4. Or 2: 41. Bringing us *to* one Mnason. Or, he at Ces. on a visit, and now returned to Jerus. *Lodge.* 10: 6. 28: 7.

19. *Gladly.* Here and 2: 41. *Brethren.* The word is applied, 1. To the children of one parentage. 2. To kinsmen. Genesis 13: 8. Gal. 1: 19. 3. To neighbors. Genesis 19: 7. 4. To those of the same religion. Col. 1: 12.

20. James, the son of Alpheus. Math. 10: Or in Heb. Cleophas. John 19: 25. What other James among the Apostles? What became of him? 12: Which wrote the epistle? Which called "*the less?*" Mark 15: 40. What relation to our Lord? Mark 15: 40. With John. 19. 25. Cousins.

21. V. 6. *He declared.* As it was meet, in this case: ministers must speak sparingly of their success, "lest pride, that *busy* sin." What hath God wrought by your ministry?

22. Many myriads, literally. Rom. 11: 1, 5. What is a

how many thousands of Jews there are which believe; and they are all zealous of the law: v. 20.

23. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs. v. 21.

24. What is it therefore? the multitude must needs come together; for they will hear that thou art come. v. 22.

25. Do therefore this that we say to thee: We have four men which have a vow on them; v. 23.

26. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. v. 24.

27. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from things strangled, and from fornication. v. 25.

28. Then Paul took the men, and the next

myriad? All true christians praise God, and rejoice at the conversion of sinners. Have I this trait of christian character?

23. What meant by *Moses? Customs*, what? Circumcision, as *essential*, he resisted. Rom. 2: 25—29. Gal. 2: 3—5. 5: 1—4. As *expedient*, he sometimes practised. 16: 3. For *justification*, he preached Christ, not Moses. 13: 39.

24. *The multitude* of Jewish converts, 6: 2. 15: 12. to consider these reports, v. 21, and whether to receive thee, as a brother. *Will hear.* A minister's movements are noticed.

25. *Four men*, Jewish converts. *Vow.* 18: 18. Taught by the law of nature. Job 22: 27. Gen. 28: 20. Jonah 1: 16. And of revelation. Ps. 65: 1, and 76: 11. Ecc. 5: 4, 5.

26. *Charges*, for the sacrifices required. Num. 6: 1--21. *Nothing.* Reports without foundation. *Shave.* 18: 18. *Walkest orderly.* There were then *two schools*, very jealous, and fearful of each other.

27. The Elders do not pretend that these *customs* are binding universally. 15: 22—29. *Save only.* These Gentileisms. Many Judaisms were matters of indifference, and observed or not, as they liked.

28. Paul was not a slave to ceremonies, nor a bigot for them.

day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. v. 26.

29. And when the seven days were almost ended, the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, v. 27.

30. Crying out, Men of Israel, help. This is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple; and hath polluted this holy place. v. 28.

31. (For they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) v. 29.

1. And all the city was moved, and the people ran together; and they took Paul and drew him out of the temple. And forthwith the doors were shut. v. 30.

2. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; v. 31.

3. Who immediately took soldiers and centurions, and ran down unto them. And when they

Unto the Jews became I as a Jew. 16: 3. 1 Cor. 9: 20. Did he do right? Rom. 14: 19.

29. *Seven days.* Num. 6: 9, 10. *Asia* Minor. 13, 14. 19: 8—10. What idea have you of the temple?

30. *People.* The Jews. *Polluted.* On the enclosure of the inner court, it was written, "It is a capital crime for strangers to enter."

31. *Trophimus.* 20: 4. They *supposed* him in the temple, and *assert* it as a fact. v. 28. 24: 6. Do you ever condemn on *supposition?*

1. 19: 29. Ps. 79: 1. Men may be zealous for the temple, without any love for holiness. *Shut.* That no more Gentiles might enter.

2. *Kill.* Beating him to death. v. 32. John 16: 2. Yet they say. 24: 6. *Band.* What? *Chief captain.* Chiliarch, or captain of one thousand men. His name? 23: 26.

3. *Centurions.* What? Thus the earth helps the woman. Rev. 12: 16. Thus the shepherd, John 10, makes his dogs

saw the chief captain and the soldiers, they left beating of Paul. v. 32.

4. Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. v. 33.

5. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. v. 34.

6. And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people. v. 35.

7. For the multitude of the people followed after, crying, Away with him. v. 36.

8. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? v. 37.

9. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? v. 38.

10. But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no

fended the sheep, and his servant is delivered. 26: 17. Ps. 97: 10.

4. *Two chains.* Each hand fastened to the hand of a soldier, between two of whom he stood. 12 : 6. He asks to little purpose, as appears, v. 38.

5. Castle of Antonia, so called by Herod the Great, in honor of Mark Anthony. Did they know what he had done?

6. What stairs? *Borne.* Carried in their arms. Was he a large man? 2 Cor. 10 : 10.

7. *Away.* i. e. Kill him. Away with him from the earth. 22 : 22. Luke 23 : 18. John 19 : 15.

8. I speak with tongues more than you all. 1 Cor. 14 : 18. Reverend Brother! dost thou continue to read Greek?

9. *Murderers.* Sicarii, from sicca, a short sword. *Egyptian.* About three years before. A. D. 55. Josephus Antiq. 20 : 6.

10. *Cilicia.* 27: 5. *Tarsus.* Perhaps from Tarshish. Gen. 10 : 4. Distinguished for commerce, wealth, and literature. In

mean city: and I beseech thee suffer me to speak unto the people. v. 39.

11. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, v. 40.

12. Men, brethren, and fathers, hear ye my defence *which I make* now unto you. v. 1.

13. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) v. 2.

14. I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. v. 3.

15. And I persecuted this way unto the death, binding and delivering into prisons both men and women. v. 4.

16. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. v. 5.

its schools, and learned men, it was, at one time, the rival of Athens, and Alexandria.

11. *Waved* his hand. *Hebrew.* Not pure. When the cause of Christ is to be pleaded, there ought to be *great silence.* In church, do you study to be quiet?

12. *Men and brethren.* The customary style of respect. *Fathers.* Men of age, or dignity.

13. Paul did not forget his Hebrew. Do you? 21: 37. His composure, and good feeling also helped him. He is not moved. 20: 24. Ps. 3: 6.

14. *Gamaliel.* 5: 34. At the feet? Paul was a man, a free man, a gentleman, a scholar, a Jew, a pharisee, a well taught scribe, and zealous, even to blood, for his religion.

15. 8: 1. 9: 1. 26: 10. 1 Cor. 15: 9. Gal. 1: 13, 14. 1 Tim. 1: 13.

16. *Estate.* Sanhedrim. Luke 22: 66. *Brethren.* Jews at *Damascus.* One hundred and sixty miles north-east from Jerusalem. The most ancient city in existence. Gen. 15: 2.

17. And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. v. 6.

18. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? v. 7.

19. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. v. 8.

20. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. v. 9.

21. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. v. 10.

22. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. v. 11.

23. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, v. 12.

24. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. v. 13.

17. When God, in his own sov'reign ways,
Comes down to save the oppress'd,
The wrath of man shall work his praise,
And he'll restrain the rest.

18. Did any fall besides Paul? 26: 14. Did they rise before Paul? 9: 7. Why fall? John 18: 6. *Saying.* In what language?

19. Math. 25: 40, 45. Zech. 2: 8. How did Saul persecute Jesus? Can he be persecuted even now?

20. *Heard not.* Understood not. 9: 7. John 12: 29. Did *they* speak?

Why was *I* made to hear thy voice,
And enter while there's room?

21. Something is *appointed* for every one to do. John 17: 4. 1. From the Bible, what is to be done? 2. What can you do? 3. Mark the leadings of Providence? 4. Pray.

22. Did he see the Lord? 9: 17. 26: 16. He went to Damascus, to bind and punish. v. 5. He came into Damascus, to fast and pray. 9: 9, 11.

23. *Ananias.* There are three of this name in the Bible. 5: 5. 23: 2. 24: 1. Were the others *devout* men? What is it to be devout?

24. Why did he come? 9: 11—17. What did he besides speaking? What hindered Saul from seeing?

25. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. v. 14.

26. For thou shalt be his witness unto all men of what thou hast seen and heard. v. 15.

27. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. v. 16.

28. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; v. 17.

29. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. v. 18.

30. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee: v. 19.

1. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. v. 20.

2. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. v. 21.

25. *Just One.* 3 : 14. 7 : 52. Heb. 7 : 26. *See.* 9 : 27. 1 Cor. 9 : 1. 15 : 8. *Hear.* 1 Cor. 11 : 23. *Chosen.*

Lord, if thou hadst not loved me first,
I had refused thee still.

26. *Witness.* In Greek, *martyr.* Witness, and seal it with blood, if need be. 1 : 22. 10 : 39. 23 : 11. 26 : 16. Rev. 1 : 5. 2 : 13. 1 Cor. 15 : 15. Heb. 12 : 1. Every christian is to bear witness. Dost thou? To what?

27. Baptized, as an outward sign of the washing away of sins. 1 Cor. 6 : 11. Eph. 5 : 26. Tit. 3 : 5. 1 Pet. 3 : 21. *Calling.* 1 Cor. 1 : 2.

Baptized into your Saviour's death
Your soul to sin must die.

28. How long before he returned to Jerusalem? Gal. 1 : 17, 18. *Trance.* 10 : 10. 2 Cor. 12 : 2. In that temple, beside which he was speaking, he received his commission to the Gentiles.

29. *Him.* Jesus. 9 : 17, 27. 1 Cor. 9 : 1. *Not receive.* 9 : 29, 30. *Will not.* The testimony conclusive, but sinners can refuse to believe.

30. *I said.* Anxious to preach to the Jews. I did wish to be consecrated by Christ to my brethren. Rom. 9 : 3. *Beat.* Math. 10 : 17. 23 : 34.

1. *Martyr.* V. 15. What? How shed? When? Where? Legally? Whose raiment? 8 : 58.

2. Who were Gentiles? To what Gentiles did he go? How far? Would you permit the Lord to send you on a foreign mission?

3. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. v. 22.

4. And as they cried out, and cast off *their* clothes, and threw dust into the air, v. 23.

5. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. v. 24.

6. And as they bound him with thongs, Paul said unto the centurion that stood by, is it lawful for you to scourge a man that is a Roman, and uncondemned? v. 25.

7. When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. v. 26.

8. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. v. 27.

9. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born. v. 28.

10. Then straightway they departed from him which should have examined him: and the

3. Why did this offend them? What was the judgment of Agrippa, and others? 26 : 31.

4. Dogs have compassed me? The assembly of the wicked have beset me round.

5. *Examined.* i. e. "Put to the question." Scourged with what? How often was Paul scourged? 2 Cor. 11 : 24.

6. *Lawful.* Facinus est *vinciri* civem Romanum, scelus *verberari.*—Causa incognita nemo condemnari potest.—*Cicero.* Are christians to surrender their civil rights?

7. Take heed, again, for he is a christian. "He that toucheth him toucheth the apple of His eye." Zech. 2 : 8.

8. To claim the privilege of a Roman, falsely, was punishable by death.—*Doddridge.* Hence Paul's own affirmation is taken.

9. *Free born.* What a blessing to have been born *free!* Even in this land, how many inherit from their parents little else than servitude! Still, to be the Lord's freeman is best of all. 1 Cor. 7 : 21, 22.

10. Tarsus was a free city, but that would not save him.

chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. v. 29.

11. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. v. 30.

12. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. v. 1.

13. And the high priest Ananias commanded them that stood by him, to smite him on the mouth. v. 2.

14. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? v. 3.

15. And they that stood by, said, Revilest thou God's high priest? v. 4.

16. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. v. 5.

17. But when Paul perceived that the one

21: 39, with 22: 24. Therefore because of privileges conferred on an ancestor.

11. What was the highest court in Judea called? When instituted? Num. 11. See Jahn 244. Who were the chief priests?

12. In strong integrity, calmly he stood. *Good conscience,* especially as to the charges. 21: 28.

13. Ananias held him infamous, and intended to run him down. The plea of innocency, therefore, was very offensive. But what an offence against law and liberty was this smiting?

14. Doth our law judge any man, before it hear him, and know what he doeth? John 7: 51. Lev. 19: 15. Deut. 25: 1, 2. Principles must be defended. Explain Math. 5: 39.

15. *They.* Jewish converts, probably. Brethren, v. 5, who venerated the priesthood. The H. P. *by office,* was the most sacred person in the nation, and, of course, in the world.

16. *Wist not.* Did not *consider.* It was wrong. Ex. 22: 28. Job 34: 18. 2 Pet. 2: 10. Jude 8. Or, *did not know,* because not officially dressed, and seemed to be one of the chief priests. Horne, from Michaelis, says there was no H. P. between Jonathan whom Felix murdered, and Ishmael, put in by Agrippa; and that Ananias was acting, pro tem. and on his own assumption.

17. Origin of the names Sadducee, and Pharisee? His

part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. v. 6.

18. And when he had so said, there arose a dissention between the Pharisees and the Sadducees: and the multitude was divided. v. 7.

19. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. v. 8.

20. And there arose a great cry: and the Scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. v. 9.

21. And when there arose a great dissention, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. v. 10.

22. And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. v. 11.

policy was to set his judges at variance. Was it lawful? Math. 10: 16. *Hope.* 24: 15, 21. 26: 6. 28: 20.

18. If ye bite and devour one another, take heed. v. 9. Gal. 5: 15. Math. 12: 25, 26.

19. Sadducees were deists, yet are here as ministers of the church!!! Hence more opposed to the Apostle's doctrines than others. 4: 1, 2. 5: 17.

20. The cause of truth has often gained by dissentions among its opposers. And, alas, vice versa. The Pharisees admitted Paul's account of the appearance. 22: 7. They believed in the immortality of the soul, and would say that the soul or spirit of Christ might have appeared to Paul. *No evil. Against God.* 5: 39. 1 Cor. 10: 22.

21. Third rescue by the chief captain. 21: 32. 22: 24.

22. *The Lord stood by.* Perhaps no other friend could come. Prov. 18: 24. The comfort is not that his warfare shall soon be accomplished, *but the contrary.* Why do you wish to die? Paul shall be farther employed, as he has acquitted himself so well. *Shall see Rome.* 19: 21. Rom. 1: 11.

23. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. v. 12.

24. And they were more than forty which had made this conspiracy. v. 13.

25. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. v. 14.

26. Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. v. 15.

27. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. v. 16.

28. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. v. 17.

29. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young

23. *When it was day.* In the night, whilst the Lord stood by Paul, Satan, "a murderer," stood by them, and *filled their hearts.*

24. *Forty.* Math. 7: 13. Ps. 3: 1. 71: 10, 11. The holy alliance. Is. 1: 11—15. When they were prevented from accomplishing such vows, the Rabbis gave them absolution.

25. What priests and elders!! And what an opinion of them must these assassins have had!! Ps. 14: 4. 102: 8.

26. Did they agree thus to aid and abet? v. 20. Luke 22: 4, 5. Are you a partaker of other men's sins, in any case? 1 Tim. 5: 22.

27. How easily Paul's master defeats their well laid scheme. Esther 6: 1. What do we know of Paul's relations? Do great men often hand down their greatness to posterity?

28. The affair well managed. Luke, who was there, gives the story in detail. He remembered it with pleasure. Paul's agency in using means, and the divine purpose, v. 11, entirely harmonious.

29. This attention to Paul, *the prisoner,* though by a heathen, will not be forgotten. Math. 25:

man unto thee, who hath something to say unto thee. v. 18.

30. Then the chief captain took him by the hand and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? v. 19.

31. And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. v. 20.

1. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee. v. 21.

2. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me. v. 22.

3. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night; v. 23.

4. And provide *them* beasts, that they may

30. Did he hope that money would be given him? 24: 26. Persons in office should be easy of access. It is very pleasant to a poor youth to be taken by the hand, especially by a chief captain.

31. *Jews.* What Jews? v. 15. His errand was to save his uncle, not to accuse the priests. A discreet young man, whom Paul need not be ashamed of.

1. *Do not thou.* A wise man may get useful hints of advice from those who are greatly his inferiors. A wise man will listen to his wife, his child, and even his servant.

2. If thou hast heard a word let it die with thee; and be bold, it will not burst thee. Ecc. 19: 10. Can you keep a secret?

3. *Soldiers.* Legionaries, or regulars. *Spearmen.* Light-armed troops. How far to Cesarea? 21: 8. *Third hour?*

4. *Beasts.* For *ease*, and for *security*. What sort? For whom

set Paul on, and bring *him* safe unto Felix the governor. v. 24.

5. And he wrote a letter after this manner: v. 25.

6. Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting. v. 26.

7. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. v. 27.

8. And when I would have known the cause wherefore they accused him, I brought him forth into their council: v. 28.

9. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds. v. 29.

10. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell. v. 30.

11. Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. v. 31.

12. On the morrow they left the horsemen to go with him, and returned to the castle: v. 32.

besides Paul? 21 : 15. Antonius Felix, a freed-man of the Emperor Claudius.

5. *Letter.* On what? In what language? First mentioned? 2 Sam. 11 : 14. 2 Chron. 32 : 17. Ezra 4 : 11—16. 7 : 12—26.

6. What peculiarity in letter writing? Ezra 4 : 11. 7 : 12. Romans 1 : 1 Cor. 1 : 1. *Most excellent.* 24 : 3. 26 : 25. Luke 1 : 3. Is the use of such titles wrong?

7. Seldom is an *army* so well employed? Did he, indeed, rescue Paul because he was a Roman? 21 : 38. 22 : 27.

8. Audi et alteram partem, for many times it is a slander, and believe not every tale. Ecc. 19 : 15. Ps. 15 : 3.

9. V. 6. Nothing even *laid to his charge*, worthy of death or imprisonment, and what *was laid* they could not prove. The morality of the Saviour and his Apostles even infidelity cannot call in question. The heathen bore testimony.

10. *Before thee.* Let a judge, and not a soldier decide upon the case. Did the Jews desire a fair and open trial?

11. *Antipatris.* So called by Herod, who rebuilt it, in honor of his father, Antipater. Thirty-eight miles north-west from Jerusalem. Disappeared.

12. Did the Jewish conspirators, v. 15, eat and drink, on this morrow? 23 : 13. If not they felt that their oath was rash, if they did not see it to be wicked.

13. Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. v. 33.

14. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia, v. 34.

15. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall. v. 35.

16. And after five days, Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. v. 1.

17. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, v. 2.

18. We accept *it* always, and in all places, most noble Felix, with all thankfulness. v. 3.

19. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words. v. 4.

20. For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the

13. *Who.* The seventy horsemen. *Presented.* What prediction fulfilled? Mark 13: 9. Would you know the extent of the idea in the word, "*presented?*" Col. 1: 20.

14. *The letter.* Why are these words, in your testament, printed in italics? *Cilicia.* A province of what? 27: 5.

15. *Judgment hall.* Prætorium, literally. i. e. the residence of a Prætor. Built by Herod the Great? Paul kept in a guard-room of this building.

16. *Five days.* From his seizure, v. 11. 21: 27. They hastened after their prey. Lam. 3: 52. 4: 19. *Tertullus.* Probably a Roman. Was the high priest in the way of his duty?

17. *Quietness.* Had rid the country of robbers. *Worthy deeds.* Had procured the assassination of Jonathan, the high priest. Accused before Nero, by the Jews, of insufferable oppressions. Are you fond of flattery? May a lawyer make a lie?

18. You live under a good government, are you thankful? To whom? What is a patriot?

19. The exordium was artful, but lame. The best of a bad cause. May a lawyer say any thing for a fee?

20. *We have found.* When? v. 20. Luke 23: 2, 14. *A pestilence.* Literally, a walking plague. He preached good sermons,

Jews throughout the world, and a ringleader of the sect of the Nazarenes: v. 5.

21. Who also hath gone about to profane the temple: whom we took, and would have judged according to our law: v. 6.

22. But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, v. 7.

23. Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him. v. 8.

24. And the Jews also assented, saying, That these things were so. v. 9.

25. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: v. 10.

26. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. v. 11.

27. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: v. 12.

and practised them. *Mover of sedition.* So Nero set Rome on fire, and said the christians did it.

21. *Profane.* A conjecture, as they know. 21 : 29. *According to law.* When, in fact, but for Lysias, they would have murdered him on the spot.

22. *Violence.* He intimates an unlawful interference. Is he an enemy who restrains you from sin? 1 Sam. 25 : 33.

23. *Commanding.* The high priest and sanhedrim! When did the sceptre depart from Judah? Gen. 49 : 10.

24. How abandoned was "God's high priest!!" 23 : 4, and the elders to assent to known falsehood! Lam. 4 : 1. Ex. 20 : 16. Rom. 2 : 17—24. Are the parties acting, and the parties consenting, equally guilty?

25. Judge and governor synonymous. "Book of Judges," or governors. *Years.* About seven. He knew the Jews, and probably had heard of Paul. Luke 12 : 11, 12. Here is neither falsehood, nor flattery.

26. 21 : Of this time he had been six days a prisoner. He had not time to be "a pestilent fellow." *Worship.* John 4 : 20—23.

27. *As to sedition,* he denies their finding, v. 5.—*Tertullian.* A. D. 200. Challenges the pagans to produce a single instance of sedition, in which any of the christians had been concerned.

28. Neither can they prove the things whereof they now accuse me. v. 13.

29. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: v. 14.

30. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. v. 15.

1. And herein do I exercise myself, to have always a conscienc evoid of offence towards God, and *towards* men. v. 16.

2. Now, after many years, I came to bring alms to my nation, and offerings. v. 17.

3. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: v. 18.

4. Who ought to have been here before thee, and object, if they had aught against me. v. 19.

5. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, v. 20.

6. Except it be for this one voice, that I cried, standing among them, Touching the resurrection

28. On them lay the onus probandi—the burden of proof. What had they proved? Deut. 13: 14.

29. As to the third charge, v. 5, he acknowledges that, according to them, his religion was heresy, but according to the law, and the prophets, true and good. To be called heretic, by a Jew or a Papist, is a commendation.

30. He further believes in a resurrection of all the dead, and in a future judgment. You will be raised for what? Dan. 12: 2. John 5: 29.

1. The fruits of his religion, a good conscience before God and man. Not by accident, but from principle. *I exercise myself.* Not occasionally, but always. 23: 1. 2 Cor. 1: 12. 8: 21. 1 Tim. 3: 9.

2. As to charge fourth, v. 6. He went to Jerusalem, to bring alms to his nation, and offerings to his God. Rom. 15: 25, 26. 1 Cor. 16: 1—4. 2 Cor. 8: 1—4.

3. Whilst engaged, seriously and quietly, in the temple, in religious worship, he was assaulted. 21: 26, 27.

4. *Here*, to be examined; for some will tell a lie, against a neighbor, who could not bear cross-questioning, nor would they swear to it.

5. *Say.* They had said, v. 9, in general terms, that their lawyer spoke truth. Paul dares them to enter into particulars, and submit to an examination. Dare you say, "tell the truth, and tell away?"

6. 23: 6. This could offend no one but a sadducee—a deist.

of the dead I am called in question by you this day. v. 21.

7. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. v. 22.

8. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him. v. 23.

9. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. v. 24.

10. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. v. 25.

11. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. v. 26.

12. But after two years Portius Festus came

7. Attested records from the lower court are wanted. The report of the high priest and elders, v. 1, 9, not to be trusted. *Knowledge.* What evangelist lived in Cesarea? What centurion of his was a christian?

8. *Liberty.* 27: 3. 28: 16. A prisoner at large—in libera costodia. Might Cornelius have been his guard?

9. Drusilla, sister of Agrippa and Bernice, 25: 13; daughter of Herod Agrippa, 12: 1, and great grand daughter of Herod the Great. Math. 2: 1. *Faith in Christ.* Christian religion.

10. A pastoral visit. Paul reasoned on the principle, the precept, the sanction of the christian religion. Felix trembled, and requested him to withdraw. *He promises.*

"Sinner, perhaps *this very day,*
Thy last accepted time may be."

11. *Communed.* But not of the christian religion. Or not as an anxious sinner, but as a literary friend, from mercenary motives. Prov. 17: 16.

12. The years roll round. Felix is recalled, A. D. 60; is

into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound. v. 27.

13. Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. v. 1.

14. Then the high priest and the chief of the Jews informed him against Paul, and besought him, v. 2.

15. And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. v. 3.

16. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. v. 4.

17. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. v. 5.

18. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought. v. 6.

19. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; v. 7.

20. While he answered for himself, Neither

accused to Nero, and narrowly escapes capital punishment. He is dead, and his wife. The harvest is past.

There's no repentance in the grave,
Nor pardon offered to the dead.

13. Portius Festus was procurator two years. Died A. D. 62. *Province.* Of Judea, *Ascended?* 21 : 10.

14. They prated against him, with malicious words! They are in haste to preoccupy the mind of the judge. v. 24. Mark 14 : 1.

15. In haste, too, to have him brought up for judgment. He was a pestilence, and the land mourned to have him dead. *Desired favor.* Was this sin? Deut. 24 : 17. Prov. 17 : 23. 31 : 5. Math. 7 : 12.

16. Festus had, probably, heard of Paul's case, and suspected their motives. Or he did not wish to be detained from Cesarea. Ps. 83 : 3. Job 5 : 12.

17. *Able* to travel, or able to accuse, and prove. Their *private* slander is overflowing. v. 2, 3. Did you ever assassinate a neighbor's character in the dark? Would you say it before his face?

18. *More than ten.* Strangely indefinite. Some manuscripts read, *not* more than ten. *Next day.* Tardy justice may be oppression. *Down.* V. 1. *Judgment seat.* Rom. 14 : 10. 2 Cor. 5 : 10.

19. *Stood round.* Earnest and united. Accused, accuser, and witness, in their courts, *stood.* 1 Kings 21 : 9. Math. 12 : 42. 27 : 11. *Complaints.* Charges. Accusations. v. 5. Math. 5 : 11.

against the law of the Jews, neither against the temple, nor yet against Cesar have I offended any thing at all. v. 8.

21. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? v. 9.

22. Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. v. 10.

23. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. v. 11.

24. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. v. 12.

25. And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus. v. 13.

26. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: v. 14.

20. 24: 10—21. *Against Cesar.* The epistle to the Romans was written before this time. See Rom. 13: 1—7.

21. The judge is to be of counsel for the prisoner, leaning to mercy's side. James 2: 13. Here he is leaning to the stronger side. 12: 3. Mic. 6: 8. 7: 3.

22. *Cesar's,* i. e. before Festus, who represented Cesar. David was forced to appeal to Pagans, and Paul to a lion. 1 Sam. 27: 1. 2 Tim. 4: 17. Safer at Gath, or Rome, than at Jerusalem!! Is. 1: 21.

23. The Jews asked as a *favor,* v. 3, χαριν. Festus willing to do the Jews a *favor,* v. 9, χαριν. Therefore Paul says, no man may *favor* them, so far as to put his life into their hands. v. 16. A Roman, in any province of the empire, might carry his cause, by appeal, to Cesar, at Rome.

24. *Council,* of Festus. He might go on to issue the cause himself, v. 10; or, now, send him to Rome, but not elsewhere.

25. Agrippa, and Ber-ni-ce. Whose children? 24: 24. Herodias, Math. 14: 3, their father's sister. She was niece to her two husbands, Luke 3: 1, 19, and to Archelaus. Math. 2: 22.

26. *Left in bonds.* Why? When one, by sale or legacy, *entails bonds* on a fellow creature, which issue in injury or ruin to soul or body, is the original owner responsible? Job 33: 32. Ex. 23: 7. Math. 7: 12.

27. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. v. 15.

28. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. v. 16.

29. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth; v. 17.

30. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed: v. 18.

31. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. v. 19.

1. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. v. 20.

2. But when Paul had appealed to be reserved unto the hearing of Augustus, I com-

27. *Judgment.* Several manuscripts read *condemnation.* Was it a *trial* they wanted, or *sentence,* as upon a previous conviction? v. 2, 24.

28. *To deliver.* χαριζ ες θαι, v. 11, to make a present of—to give up his life, gratuitously, through favor or caprice. John 7: 51. Do these rulers hold in the popish inquisition?

29. *Without any delay.* Dilationes in lege sunt odiosæ. Are you a judge, a juror, a magistrate, read 2 Chron. 19: 6—11.

30. No matters, 18: 14, 15, affecting the property of the subject, or the peace of the state, and cognizable in the Roman courts. Paul's innocence still attested.

31. *Questions,* of words and names, Gallio called them. 18: 15. Moot-points that would bear an endless debate. 23: 29. *Superstition.* Religion. 17: 22. *One Jesus.* How ignorant, and how indifferent to this vital doctrine! 1 Cor. 15: 12—23. Rev. 1: 18. Are politicians and rulers often so?

1. *Asked him.* V. 9. Does he state the motive correctly? Was he deceived, Jer. 17: 9, or did he mean to tell an untruth?

2. *Augustus,* a *title* common to the Cesars. The *name* of the emperor was Nero. The meaning of Augustus? Of Cesar?

manded him to be kept till I might send him to Cesar. v. 21.

3. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. v. 22.

4. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth. v. 23.

5. And Festus said, King Agrippa, and all men which are here present with us, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. v. 24.

6. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. v. 25.

7. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. v. 26.

8. For it seemeth to me unreasonable to send

3. *I would hear.* Not to learn the way of salvation, but to gratify his curiosity. Was this a new subject to Agrippa? 26: 26. Why do you hear?

4. *In great pomp.* In the same city their father, for his pomp, was smitten, and eaten of worms. 12 : 19—23. *Place of hearing.* This was not a trial. A most magnificent assembly, convened, without intending it, to hear the gospel. Prediction fulfilled. 9: 15.

5. Agrippa was king of Chalcis first, and afterwards of Batanea, Trachonitis, and Abilene. Where were those countries? The many may be wrong. 27: 12.

6. *Nothing worthy.* V. 11, 18. 23: 29. 26: 31. When so repeatedly brought in, *not guilty*, why was he not discharged? Deut. 1: 17. 16: 19. *Augustus.* V. 21.

7. *My Lord.* A title refused by Augustus, and Tiberius, but claimed by Nero. What people still lodge their highest allegiance, and supreme power at Rome? What was one cause of the American revolutionary war?

8. He must go, on his appeal, and yet there is no bill of inpictment. "Having no evil thing to say of you."

a prisoner, and not withal to signify the crimes *laid* against him. v. 27.

9. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: v. 1.

10. I think myself happy, king Agrippa, because I shall answer. for myself this day before thee, touching all the things whereof I am accused of the Jews: v. 2.

11. Especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. v. 3.

12. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, v. 4.

13. Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee. v. 5.

14. And now I stand, and am judged for the hope of the promise made of God unto our fathers: v. 6.

15. Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. v. 7.

9. *Stretched forth.* The left hand was probably chained, and, with the left shoulder, may have remained under the cloak until v. 29. The right hand, unclothed, could be used gracefully. Demosthenes frequently used this gesture.

10. As Paul had appealed, and was not upon trial, he might have declined this call perhaps. But he is happy, 24: 10, in an opportunity of preaching the gospel. Ps. 119: 46.

11. Agrippa was a Jewish proselyte, conversant with Jewish customs, and a general scholar. Pleasant to address an intelligent audience, and to be heard patiently. 1 Cor. 10: 15.

12. Dr. Wells suggests that his youth was spent at the schools in Tarsus, which were distinguished. 21: 39. He, probably, then went to Jerusalem to study the Hebrew literature, and religion, under Gamaliel.

13. What three sects were there? Which the *straitest?* Gal. 1: 14. Phil. 3: 5, 6. Were they strait enough? Math. 5: 20. Have you *lived* a christian?

14. See 13: 32, 33. 23: 6. Gen. 49: 10. Deut. 18: 15. Is. 9: 6. Dan. 9: 24. Mic. 7: 28. Tit. 2: 13.

15. *Twelve tribes.* Some of all the tribes were incorporated with Judah. Luke 2: 36. All, but sadducees, expected a Messiah, a resurrection from the dead, and a life to come. 24: 15. 28: 20. Luke 2: 37. 18: 8. Do you serve God day and night? Is your hope good?

16. Why should it be thought a thing incredible with you, that God should raise the dead? v. 8.

17. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. v. 9.

18. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. v. 10.

19. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. v. 11.

20. Whereupon, as I went to Damascus, with authority and commission from the chief priests, v. 12.

21. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. v. 13.

22. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest

16. Perhaps they gave some symptoms of incredulity. 17: 32. What! is it incredible, &c.?

17. May one be confident that he is right when he is wrong? John 16: 2. Was this ignorance voluntary and sinful? 28: 27. 1 Tim. 1: 13.

18. Was Stephen the only martyr? 8: 1—3. 9: 1, 2. 12: 2. 22: 4. *Voice.* Had he a vote in the Sanhedrim, or was it that he consented, and instigated others? Rev. 2: 10.

19. *Punished.* Beat and imprisoned. 22: 19. Providence retorted. 2 Cor. 11: 23—25. *To blaspheme.* Did he set the example? 1 Tim. 1: 13. *Mad.* Persecutors, and opposers of true religion are mad. Paul ardent temperament. 2 Cor. 5: 13, 14. Prediction fulfilled. Math. 23: 34.

20. *Authority.* There could be but one high priest, one temple, &c. as one pope. Hence Jews, every where, amenable to the Sanhedrim. *Commission.* Solicited. 9: 12.

21. Could this have been delusion? A great light, dazzling to blindness. 22: 11. At noon. In the open way. Seen by all his companions. Account for it.

22. Mode of conversion. 1. His attention is gained. v. 13, 14. 2. He is spoken to. 3. Particularly, by name. 4. His sin is set before him. 5. Its consequences. *Pricks,* or goads, used in driving cattle.

thou me? *It is* hard for thee to kick against the pricks. v. 14.

23. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. v. 15.

24. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; v. 16.

25. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, v. 17.

26. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. v. 18.

27. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: v. 19.

28. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. v. 20.

29. For these causes the Jews caught me in the temple, and went about to kill *me*. v. 21.

30. Having therefore obtained help of God,

23. Was he as composed then as now? 9: 6. How did he persecute Jesus? Math. 10: 40. 25: 40. What was the effect of this address? Rom. 7: 9.

24. Art thou a christian? Then the Lord requires thy testimony. Art thou, also, a young man? Perhaps he would make thee a minister. What is a call to the ministry?

25. Art thou a minister? Perhaps the Lord would send thee to the Gentiles? Would you go? Gal. 1: 15, 16. *People.* V. 23.

26. Here is the whole salvation. Do you know, from experience, the meaning of this text? What can you do towards securing these glorious issues? James 5: 20. Blessed work! Do you covet it? Eph. 3: 8. 1 Tim. 1: 12. Eph. 6: 8.

27. When God commands may we deliberate? Is it certain that he must and will be obeyed? Jonah 1: 2. 3: 2.

28. At Damascus. 9: 20—22. At Jerusalem. 9: 28—30. Throughout Judea. Gal. 1: 23. The way to be saved. Hate sin. Love God. Reform. If you profess repentance, you must live repentance.

29. His zeal, industry, and success, as a christian leader, 24: 5, were the true grounds of their extreme hostility.

30. His ministerial life. 1. Bearing witness to the facts of

I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: v. 22.

31. That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. v. 23.

1. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. v. 24.

2. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. v. 25.

3. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. v. 26.

4. King Agrippa, believest thou the prophets? I know that thou believest. v. 27.

5. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. v. 28.

6. And Paul said, I would to God, that not only thou, but also all that hear me this day, were

the gospel. v. 16. 22: 15. Luke 24: 48. 2. To small and great. 3. Now more than twenty years. 4. According to the scriptures. 5. By the help of God. v. 17. *Continue.* Do God's work, and he'll help you.

31. *The first.* In influence and dignity. The chief. Col. 1: 18. Rev. 1: 5. *People.* The Jews. v. 17. The great gospel facts which Paul proclaimed and proved. *Light.* Hath he shown *thee* light? v. 18.

1. Smartly said, but to our loss. If you know not how to listen patiently, you cannot be wise. When you are hearing what is good, hear it out. *Mad.* Paul out of his depth. The prophet is a fool. The spiritual man is mad. Hos. 9: 7. John 10: 20. 1 Cor. 1: 23. 2: 14.

2. *Most noble.* Officially so. Titles of respect not wrong. Rom. 13: 7. *Soberness,* σωφροσυνη, elegantly opposed to the governor's μανια; the one signifying *mental derangement,* the other *mental sanity.*

3. *Freely.* V. 2, 3. *Corner.* 2: 22. 4: 16. 10: 37. Many know of these things, who will not be influenced by them.

4. Is this contemptible? 2 Cor. 10: 10. 11: 6. Do you believe the Bible? Do you act as if you did?

5. Jesus *must be* the Messiah. I *must* receive him as my Saviour. But how can I? Almost a christian! How many such have perished. Read Tract No. 281, and chapter 5, of Abbott's Young Christian.

6. What opinion of them is here implied? What appre-

both almost, and altogether such as I am, except these bonds. v. 29.

7. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: v. 30.

8. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. v. 31.

9. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar. v. 32.

10. And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. v. 1.

11. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. v. 2.

12. And the next *day* we touched at Sidon. And Julius courteously intreated Paul, and gave *him* liberty to go unto his friends to refresh himself. v. 3.

13. And when we had launched from thence,

hension, may we infer, that he entertained? *Bonds.* V. 1. Jay's Eve. Exer. on May 27.

7. Agrippa immediately rose up, probably to conceal his emotions. 24: 25. Is conscience awake?

Fly not the call to light and life.

8. How often, since his seizure, has Paul been acquitted of all crime?

9. Nero, afterwards, made it death to profess the christian religion. Would you profess it, even under that penalty?

10. *Determined.* 25: 12, 25. *We.* Who? *Italy.* Where? *How far?* 18: 2. Heb. 13: 24. *Augustus'.* 25: 21. Horne, vol. 1: 104. *Band.* Cohort or regiment, ten of which made a legion, or six thousand men. 10: 1. In a voyage by sea, six things are essential. A good ship. Good stores. Good officers. Good companions. Good books. And a good conscience.

11. *A ship.* What? Is. 33: 21. Ezek. 27: Cicero mentions several, none of which exceeded fifty-six tons. *Launched.* They usually drew their ship up on shore. Ships had come from Italy—Chittim, Num. 24: 24—to afflict Eber: now a ship goes from Eber to bless Chittim. Ethiopia is stretching forth her hand. *Aris.* 19: 29.

12. *Sidon.* Now Saida, a very ancient city, nominally in Asher. Gen. 10: 15. 49: 13. Josh. 11: 8. 19: 28. Jud. 1: 31. 10: 12. Ezek. 28: 21—24. *Courteously.* Why? Gen. 39: 21. Ps. 106: 46.

13. *Cyprus.* 21: 3. *Under.* Leaving it on the left hand.

we sailed under Cyprus, because the winds were contrary. v. 4.

14. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. v. 5.

15. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. v. 6.

16. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone: v. 7.

17. And hardly passing it, came unto a place which is called, The Fair Havens; nigh whereunto was the city *of* Lasea. v. 8.

18. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, v. 9.

19. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. v. 10.

20. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. v. 11.

*Contrary.* Sailors make the best of every wind, and even when dead ahead they manage to get forward. So must christians.

14. The southern provinces of Asia Minor, were Cilicia, Pamphylia, Lycia. And south-west Caria. v. 7. 13 : 13. 21 : 1.

15. Ship. Italy. v. 1, 2. *Alexandria.* In Egypt. Laden with what? v. 38. What was then the route of the India trade? Italy imported vast quantities of corn from Egypt. It gave to ships of Alexandria the privilege of entering its ports without striking sail.

16. *Cnidus.* A port of Caria. v. 5. *Crete.* Now Candia, two hundred miles by fifty. Perhaps Caphtor. Gen. 10 : 14. *Under.* Left it on the right. *Salmone.* A promontory on the eastern coast. In religious matters you have sailed slowly, for many days. Quere. Is it from contrary wind, or deep loading? Luke 21 : 34.

17. *Fair Havens, and Lasea.* On the south-west coast. The first remains. The latter gone. Not the desired haven. Ps. 107 : 30, nor safe. v. 12. Not every *fair* haven, is a *safe* haven. Often where there is most pleasure there is most danger.

18. In the then state of navigation, ships kept nigh the shore, and seldom put to sea in the winter. *Fast.* Lev. 16 : 29. 23 : 27, 29. Num. 29 : 7. The last of September.

19. *Perceive.* How? Like the voyage of life.

We christians navigate a sea
Where various forms of death appear;
Nor skill, alas! nor pow'r have we,
Aright, our dangerous course to steer.

20. Paul was acquainted with these seas, Tit. 1 : 5, but the centurion thought him out of his profession. Many will show respect to a minister who will not take his advice. Ezek. 33 : 21.

21. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the south-west and north-west. v. 12.

22. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. v. 13.

23. But not long after there arose against it a tempestuous wind, called Euroclydon. v. 14.

24. And when the ship was caught, and could not bear up into the wind, we let *her* drive. v. 15.

25. And running under a certain island which is called Clauda, we had much work to come by the boat: v. 16.

26. Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quick-sands, strake sail, and so were driven. v. 17.

27. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; v. 18.

28. And the third *day* we cast out with our own hands the tackling of the ship. v. 19.

21. They ran into danger to avoid inconvenience. Jer. 10: 23. Frequently we can neither go nor stay, act nor refrain, with safety. Advice does not go by quantity. 25: 24.

And pale concluding winter comes at last,
And shuts the scene.

Have you a commodious harbor? Prov. 6: 6—11. 2 Cor. 5: 1. Heb. 4: 9.

22. *Loosed.* Staying a short time they fastened with ropes. v. 2. *Close.* Hugged the shore. All is well that ends well. Ecc. 11: 8, 9. James 4: 13—15.

23. *Euroclydon*, or eastern tempest. The Levanter. Jonah 1: 4. *It.* The ship. *Arose.* Why? Ps. 107: 25. 135: 7. 147: 18. Prov. 30: 4. *Not long.* v. 33.

Be watchful. Be vigilant.
Danger may be
Near, when all seemeth
Securest to thee.

24. *Caught.* A sort of whirlwind. James 1: 4. *Bear up.* Could not loof up against it, but had to go with it.

Now by the dreadful tempest borne,
High on the broken wave.

25. *Clauda.* Now Gozzo, south-west of Crete. *The boat*, which dragged astern, was drawn out of the water. v. 17, 30. *Much work.* Often, to save what is better lost. v. 30, 31.

26. *Undergirding.* In Anson's Voyages, a ship "took six turns of the cable round the ship, to prevent her opening." *Strake sail.* Cut away the main-mast.—*Grotius.*

27. *Tossed.* Ps. 107: 23—27. *Lightened.* Jonah 1: 5. Ecc. 5: 13. Would you sooner part with a good bargain, than a good conscience? The world, if you had it, than your soul? Math. 16: 24—26.

28. *Tackling.* σκευην. In 27: 19, baggage. Spars. Cordage. Stores. Job 2: 4.

29. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. v. 20.

30. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. v. 21.

1. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. v. 22.

2. For there stood by me this night the angel of God, whose I am, and whom I serve, v. 23.

3. Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee. v. 24.

4. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. v. 25.

5. Howbeit, we must be cast upon a certain island. v. 26.

6. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; v. 27.

29. The compass not invented until A. D. 1229. *Hope gone.* Ps. 107 : 27. Jonah 1 : 11. Joel 2 : 31. The apostle wrought miracles to confirm his doctrine. He had none to serve a turn.

30. Could not eat. v. 33, 34. Ps. 107 : 18. *Paul.* Wherein does he differ from Jonah in like circumstances? Instead of time, a commodious haven, v. 12, &c. they *gained* harm, and loss. Often so.

1. First convince of sin, v. 21, before you attempt to comfort. *No life lost.* He now sees. God reveals sparingly, and as need requires. v. 10.

2. How revealed? Paul was afar off upon the sea, Ps. 65 : 5. 139 : 9, but the Angel finds him. Math. 14 : 24. 6 : 8. Heb. 1 : 14. Jay's Eve. Exer. Oct. 21, 22. Vil. H. 414.

3. 23 : 11. Is. 46 : 10. The whole crew saved for Paul's sake. Gen. 18 : 32. 19 : 12, 21. Math. 5 : 13. 24 : 22.

4. Hast thou faith? Rom. 4 : 20. Num. 23 : 19. Then thou canst strengthen thy brethren.

5. Like the church, Is. 51 : 18, there is none to guide her, but God will bring her to land.

6. *Adria.* The Mediterranean, south of Italy, was so called. *Fourteenth night.* In a storm, at sea, they will number the *nights.* They are particularly long. In hell, a land of darkness, as darkness itself, Job. 10 : 22, how long will the time seem! In heaven it will pass unnoticed.

7. And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. v. 28.

8. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. v. 29.

9. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, v. 30.

10. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. v. 31.

11. Then the soldiers cut off the ropes of the boat, and let her fall off. v. 32.

12. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. v. 33.

13. Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you. v. 34.

14. And when he had thus spoken, he took bread, and gave thanks to God in presence of

7. *Sounded? Fathom?* It is kind in Providence, that, usually, the ship comes to soundings, before it comes to land. Ps. 104: 24.

8. The rocks and quicksands deep, v. 17,
Throughout my passage lie.

*Four anchors.* Or the four fluked anchor.—*Calmet. Wished.* Ps. 130: 6. When they had light there was no land; now there is land, but no light.

9. *Shipmen.* No doubt the master, and owner at their head. v. 11. John 10: 11, 12. Prov. 25: 19. *Anchors.* Why did they carry more anchors than we? v. 9, 13, 29. *Boat.* v. 16.

10. The decree respecting the end, v. 22, 24, does not make void the use of means. Yea it establishes the means.

11. Soldier like. They argue with the sword. One may lose, in a moment, that which cost much work to come by. v. 16.

12. *Fourteenth day.* So that the storm began in the evening, v. 27, probably the night after they sailed, v. 14. *Fasting.* Not eating regularly, and enough. v. 38. Ps. 102: 4. Ecc. 6: 2. Job 33: 20.

13. *Meat.* Food. *Health.* 1 Kings 19: 7. The very hairs of your head are all numbered. Hair wet, but not a hair lost. Math. 10: 30.

14. Here is Paul, as ship chaplain. A pattern for all who fill that difficult station. *Thanks.* Mark 8: 6. John 6: 11, 23.

them all; and when he had broken *it*, he began to eat. v. 35.

15. Then were they all of good cheer, and they also took *some* meat. v. 36.

16. And we were in all in the ship two hundred threescore and sixteen souls. v. 37.

17. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. v. 38.

18. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. v. 39.

19. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. v. 40.

20. And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. v. 41.

21. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. v. 42.

Rom. 14: 6. 1 Cor. 10: 31. The *heathen* do not. Rom. 1: 21. *He began.* Precept, v. 34, sustained by example.

15. *Good cheer.* Prov. 15: 23. 27: 9, 17. There is sorrow on the sea. Jer. 40: 23. Forget not the poor mariner.

16. *Two hundred and seventy-six souls.* What a cargo! All cheered, and influenced by the exhortation and good example of *one.*

17. *Lightened.* Why? Often that which we have laid up, is in our way, and had better be cast out.

18. *Creek with a shore.* A certain bay, forming a harbor. It was a strange, and perhaps a savage land; but the boldness of necessity is upon them. 2 Kings 7: 4. Esth. 4: 16. Heb. 4: 16.

19. When they had cut away the anchors, leaving them in the sea, *they loosed.* That the helmsman might steer. Large vessels, like the Alexandria corn ships, had a long rudder-oar, at each end. Sometimes a rudder on each side of the ship.

20. *Two seas.* Currents. A point where the current along shore, and the current setting out of the bay, met. *Ran aground.* The ship must be lost. v. 22. Is. 44: 26. Only think. To suffer shipwreck in sight of port! Math. 7: 23. 25: 11, 12.

21. Blood-thirsty villains they seem, but they had to answer for their prisoners with their life; 12: 19, and had to do with tyrants.

22. But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first *into the sea*, and get to land: v. 43.

23. And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. v. 44.

24. And when they were escaped, then they knew that the island was called Melita. v. 1.

25. And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. v. 2.

26. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. v. 3.

27. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. v. 4.

28. And he shook off the beast into the fire, and felt no harm. v. 5.

29. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but

22. Roman soldiers were all taught to swim. Again Paul is the instrument of their preservation. v. 24, 31.

23. Perils in the sea. 2 Cor. 11 : 25, 26. But all escaped. v. 22. Ps. 107 : 28, 30. *Safe*, though the waves still violent. v. 41. May you and I escape safe to land!

Safely moored in heaven's haven,
Storm and tempest vex no more.

24. *Malta.* Twenty miles by twelve. So called from the honey (mel) with which it abounds. It is an ill wind that blows nobody any good. v. 8, 9. Phil. 1 : 12.

25. *Barbarous people*, were, simply, people of another language. Rom. 1 : 14. 1 Cor. 14 : 11. Col. 3 : 11. *Cold.* It was October, 27 : 9, and raining. When strangers are made friends, and enemies are made to be at peace, whom do you thank?

26. Here is Paul gathering sticks. He loved to be busy, and was not above making his own fire. You are afraid of *thunder.* A small viper may do more than the Euroclydon.

27. These Maltese, "without the law," knew that murder was a sin, and ought to be punished by death. *Vengeance.* They are said to have worshipped a goddess, called Δικη, retributive justice.

28. *Shook off* the beast, calmly and without alarm, that appears. Perhaps he recollected, Mark 16 : 18. Suppose sin had the form of a viper, what would you do with it? What if you let it alone?

29. The viper's bite was certain death. But no harm ensues, and they say he is a god. Thus Paul, a stranger, and a

after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. v. 6.

30. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. v. 7.

31. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. v. 8.

1. So when this was done, others also which had diseases in the island, came, and were healed: v. 9.

2. Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary. v. 10.

3. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. v. 11.

4. And landing at Syracuse, we tarried *there* three days. v. 12.

5. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: v. 13.

prisoner, is singled out from the crew, and introduced, at once, to usefulness.

30. The Lord hath his own way of bringing forward his servants. What a privilege to have large possessions, when one knows how to use them!

31. Publius receives a prophet's reward. Heb. 13: 2. He that desires to do good, will find good to do, no matter where he is.

1. The whole island thrown open. He heals their diseases, and doubtless gave them religious instruction. Rom. 1: 14.

2. The crew had lost their all. How shall they provide sea-stores? Here, again, for Paul's sake, they are preserved. 27: 43.

3. *Three months.* Which brings them to February. v. 2. *Sign*, or figure head. *Castor and Pollux.* Two fabled sons of Jupiter. If you can find a pious captain, who will encourage religious services on board, 27: 1, the ship's name is of no importance.

4. *Syracuse*, in Sicily. One of the most commercial and wealthy cities of antiquity. Present population, 18,000. What famous geometrician was of this place?

5. *Rhegium*, now Reggio, an Italian port, just opposite Messina. Destroyed, in 1782, by an earthquake. *Puteoli*, now Puzzuolo, eight miles from Naples. Present population, 10,000.

6. Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. v. 14.

7. And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage. v. 15.

8. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him. v. 16.

9. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: v. 17.

10. Who when they had examined me, would have let *me* go, because there was no cause of death in me. v. 18.

11. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. v. 19.

6. *Seven days.* Stay over the Sabbath, and preach for us. 20: 6. 21: 4. *Found brethren.* Do you look for christians, and a church, in strange towns?

Saints, are the company I keep,
These are the choicest friends I know.

7. Two towns, fifty-two, and thirty-two miles from Rome, by the fine paved Appian Way. Paul had written to these brethren about three years before, and promised them a visit. Rom. 1: 9—15. 15: 22—33. They travel thirty and fifty miles to meet him, and yet 2 Tim. 4: 16. Did he thank only them? Rom. 1: 18. Jay's Eve. Ex. December 31.

8. At length he sees Rome, 19: 21, in the seventh year of Nero, A. D. 60. Sent at whose expense? Why did he wish to see Rome? *To dwell.* 27: 3. 24: 23.

9. Claudius had banished the Jews, 18: 2, but, since Nero, many had returned. *The people?* Did he retain malice towards his persecutors in Judea? Did his preaching subvert or establish the Jewish religion? Who held to the Old Testament?

10. Examined by Lysias, Felix, Festus, and Agrippa successively. Their verdict? Ought they to have let him go? Why did they not? Did any condemn him except those who did not examine? How with those who reject the Bible?

11. His appeal was to vindicate himself. Did he make intercession for or against his nation? Rom. 9: 2.

12. For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain. v. 20.

13. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. v. 21.

14. But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against. v. 22.

15. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. v. 23.

16. And some believed the things which were spoken, and some believed not. v. 24.

17. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, v. 25.

18. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. v. 26.

12. Chain. V. 16. Hope of Israel—a Messiah. Paul knew that he had come, and for spreading the glad tidings, with all his might, he was in bonds.

13. His enemies in Judea, knew that nothing could be proved to his injury, and as he was fairly gone, they stop the prosecution. 1 Sam. 27: 1, 4.

14. *A sect.* 24: 14. Where was the true church? What are the marks of it now? Who spoke against the christians? What could be said? If true? Why? John 15: 19. Did these Jews estimate their own knowledge correctly? Rom. 2: 17.

15. Paul preaching at Rome. Here is the time appointed, the place, the audience, the argument, the length of the sermon. *Kingdom.* Messiah's reign. Math. 3: 2. John 3: 3. The great points to be established, were that the Messiah's kingdom was spiritual, and that Jesus had commenced it. How shown?

16. Is this always the result where the truth is preached? What made the difference? Any blame attached? Already some fruit at Rome. Rom. 1: 13.

17. He detained them to give a quotation. Is. 6: 9, 10. How often introduced in the New Testament? Math. 13: Mark 4: Luke 8: John 12: Rom. 11:

18. Hearing, ye shall hear—seeing ye shall see. Hebraisms. Gen. 2: 16, 17. Margin. Ye shall surely hear and see, but not understand, and receive instruction. Why?

19. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. v. 27.

20. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. v. 28.

21. And when he had said these words, the Jews departed, and had great reasoning among themselves. v. 29.

22. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, v. 30.

23. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. v. 31.

24. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, v. 1.

25. (Which he had promised afore by his prophets in the holy scriptures,) v. 2.

26. Concerning his Son Jesus Christ our

19. The heart *gross*, fat, stupid. The ear dull. The eye closed. The heart closed, and the avenues to it closed. Why? Zech. 7: 11—13.

20. Has this been verified? Of whom is the church, now, almost exclusively, composed? Rom. 9: 25, 26, 30. 10: 19—21. 11: 25.

21. Could not go home as many do. Were full of the sermon. Don't reason long.

22. *Hired house*, by special favor. v. 16. Paid for it by the fruits of his own labor, says Chrysostom. But. Phil. 2: 25. 4: 18. The christians were considered, by the Roman laws, as yet, a sect of Jews, v. 14, and of course had the same liberty. Where else, in Rome, did the christians meet? Rom. 16: 5.

23. Still preaching at Rome. His preaching instructive, *teaching*. The subject matter. The time. The liberty. Would Paul be forbidden, at Rome, now? Was his preaching useful? Phil. 1: 12, 13. 4: 22. Philemon. Eph. 6: 19, 20. He also wrote, what Epistles? Said to have been set at liberty, and to have preached, extensively, in the west of Europe. Again taken into custody, brought before Nero, (Postscript to 2d Timothy,) and beheaded at Aquæ Salviæ, three miles from Rome, June 29, 66.

24. The verse of yesterday left Paul at Rome. Now comes his epistle to the christians there. Epistle? Written when, and where? Why placed first of the epistles? Paul, the name? Acts 13: 7, 9. A custom? Acts 23: 26. *A servant.* Josh. 1: 1. Math. 23: 8. *Apostle?* Luke 6: 13. 1 Cor. 9: 1. 2 Cor. 12: 12. 11: 5. 1 Cor. 15: 9. *Called, and set apart.* Acts 9: 15. 13: 2, 3. Gal. 1: 15, 16. What is it to be his servant? What is a call to the ministry?

25. *Promised*, or published before. What was promised? Mark 1: 1—3. Acts 26: 22, 23. What scriptures? John 5: 39. 2 Tim. 3: 15. Why holy? Prophets?

Lord, which was made of the seed of David according to the flesh; v. 3.

27. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: v. 4.

28. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: v. 5.

29. Among whom are ye also the called of Jesus Christ: v. 6.

30. To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ. v. 7.

1. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. v. 8.

2. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; v. 9.

3. Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. v. 10.

4. For I long to see you, that I may impart

26. *Concerning*, relates to what? Meaning of *Jesus?* Of *Christ?* What is it for Jesus Christ to be *our* Lord? What is taught in the phrase, *seed of David?*

27. What is taught as to Christ? N. B. As to the true rendering, and meaning of this verse there is unusual diversity of opinion. Perhaps a learned American commentator may interpret it correctly. *Declared.* Constituted. *Son of God.* Messiah, the Lord of all. *With power.* Endued with power. *By the spirit of holiness.* In his glorified state. *By.* Since his resurrection. Since his resurrection from the dead, in his estate of exaltation, he is clothed with power, and constituted Lord of all. 14: 9, 11. Heb. 1: 2, 3, 8. Phil. 2: 9—11.

28. What always precedes a commission to preach? Who gives the commission? For whose benefit? For their benefit how? For the honor of whose name? *We? The faith? Name* implied? Obedience must be according to what? Faith is evidenced how?

29. *Whom?* Called to what? What is effectual calling?

30. The saint's privilege, duty, and benediction? *Beloved,* for whose sake, to what extent how shown? The meanings of the word grace? 2 Cor. 8: 9. 12: 9. 2 Peter 3: 18. Of saint's *peace* implies? Remember, called to be *holy.*

1. Faith here means? How would it be manifested? *Whole world.* What meanings has this phrase? The Roman christians were extensively known, Acts 18: 2, and generally consistent. What is it to be a consistent christian? *Through Jesus Christ,* implies what? *My* God. Would the fact of this verse apply to *all* in your church?

2. In how many ways can I serve God? Is it easy to serve God *in spirit?* Is it essential? Phil. 3: 3. *In the gospel? Prayers.* What kinds are there? What is it to pray *without ceasing?* Is God's omniscience and omnipresence taught in this

unto you some spiritual gift, to the end ye may be established; v. 11.

5. That is, that I may be comforted together with you, by the mutual faith both of you and me. v. 12.

6. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. v. 13.

7. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. v. 14.

8. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. v. 15.

9. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. v. 16.

10. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. v. 17.

11. For the wrath of God is revealed from heaven against all ungodliness, and unrighteous-

verse? What does Paul's example teach you? Does this verse minister to your comfort, or reproof?

3. *Prosperous journey.* How was this prayer answered? Acts 27 and 28. For what may we make request? May God glorify himself in you, *by any means.* *Note.* If the Lord will, 15: 32. Jas. 4: 15, or through Christ who strengtheneth me, Phil. 4: 13, is always in place.

4. What *spiritual gift*, could Paul impart? 1 Cor. 12: 1—11. Acts 19: 6. What could a minister, now, or yourself impart? *Long.* 15: 23, 24. Acts 19: 21.

5. Make others happy, and that will make yourself happy. Growing piety in the pulpit, and in the pew, act and react on each other.

6. *Let.* 15: 22. 2 Thes. 2: 7. How hindered? Acts 16: 6, 7. 1 Thes. 2: 18. Where was this purpose first expressed? Acts 19: 21. How long hindered in Greece? Acts 20: 1—3. *Hitherto.* How long afterwards? Acts 20: 6, 16. 25: 27. 27: 12. 28: 11. Three years.

7. The mercy which saved, the abilities which endowed, the commission which honored him, made him *debtor.* He had laboured twenty-two years, and yet is still debtor. Luke 17: 10. *Greeks? Barbarians?* Acts 28: 2. *To the wise.* What does this imply, as to the minister?

8. *Rome?* Learned, polite, populous, perilous, but he is ready. Acts 21: 13. 28: 17—20. And as *able* as ready. Acts 28: 23—31.

9. *Salvation* from what? 6: 14. Math. 1: 21. 1 Cor. 15: 54—57. What is it that saves? The gospel of Christ means what? It saves how? Whom? In what ways may one show that he is *ashamed* of it? Do you know any who are neither ashamed of it, nor a shame to it? What connexion is there between this verse, and 2 Tim. 1: 8?

ness of men, who hold the truth in unrighteousness: v. 18.

12. Because that which may be known of God, is manifest in them; for God hath shewed *it* unto them. v. 19.

13. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: v. 20.

14. Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. v. 21.

15. Professing themselves to be wise, they became fools; v. 22.

16. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. v. 23.

17. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: v. 24.

18. Who changed the truth of God into a

10. *Therein.* In what? *Righteousness.* God's plan of justifying. Job 25: 4. 1 Cor. 1: 30. Is this revelation found in the New Testament only? Is it found in the book of nature? v. 20. *Faith*-fulness of God revealing, to the *faith* of man receiving. *Written.* Where? Quoted for explanation. So. Gal. 3: 11. Heb. 10: 33.

11. Object of the epistle opened—to *show that all men need the salvation of the gospel. Wrath revealed,* and v. 17, the way of being saved from it. *Hold,* back, or hinder the truth. What hinders religious truth?

12. Can God be fully known? What *must* be known of God? What may be known by the heathen? *In,* or to them.

13. *Godhead?* Is *power* a natural or moral attribute? What are *the invisible things?* To be *seen* how? How long? By whom? What is meant by natural theology? In what is it defective? Who, in judgment, will be found *without excuse?*

14. *As God;* i. e. as the only God, spiritually, and with the whole heart. *Foolish heart.* Inconsiderate mind. *Darkened.* As the consequence of indulging wicked imaginations. Eph. 4: 17—19.

15. *Professing,* or affirming. Prov. 26: 12. And the more in proportion as they were really dark. v. 21. 1 Cor. 1: 19—21. 3: 18, 19. Sages, in their own esteem. In God's account, fools.

16. The proof of their being fools. So also, Ps. 135: 15—18. Is. 44: 6—20. The *learned* Egyptians worshipped dogs, snakes, reptiles, vegetables. The Israelites were there corrupted. Ps. 106: 19—21. Jer. 2: 11—13.

17. *Gave them up.* God's spirit will not always strive. Gen. 6: 1—3. Acts 14: 16. 2 Thes. 2: 10—12. The pagan systems are equally bloody and impure. Lev. 18: 22—25. They who dishonor God, dishonor themselves.

lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. v. 25.

19. For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature: v. 26.

20. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. v. 27.

21. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: v. 28.

22. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, v. 29.

23. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, v. 30.

24. Without understanding, covenant-break-

18. *A lie.* A false representation of God. Is. 44: 20. Is your heart, and your treasure with the creature, or the creator? Math. 10: 37. 2 Tim. 3: 4. 1 John 2: 15, 16.

19. *Gave them up.* And v. 28, again. Do you sin knowingly? Be afraid. His grace is his own, and may be withheld.

20. Lord, what is man! He is like the beasts that perish. Ps. 49: 20. Having eyes full of adultery, and that cannot cease from sin. 2 Pet. 2: 14. Do you attend the monthly concert? Who says, now, to the heathen, "be filthy still!"

21. *Did not like to retain God in their knowledge.* This is true of every unconverted person. If the next clause is not, also, applicable, it is of God's infinite mercy. *Reprobate mind.* A blind and seared conscience, past feeling. Eph. 4: 19.

22. The fruits of a reprobate mind. What a list! Were these the reigning sins of pagan Rome? Classified thus. I. Against the first table of the law. 1. *Haters of God. Proud. Boasters.* All a breach of the first commandment.

23. II. Against the second table. 1. In general. *Unrighteousness,* covering all the rest. *Inventors of evil things.* How prolific and ingenious in sin! And yet, *without understanding.* Wise to do evil, but to do good, no knowledge. 2. Against the fifth commandment. *Disobedient to parents. Without natural affection.* ασ τοργους, i. e. parents without affection for their children! Do you know any such heathens?

24. 3. Against the sixth commandment. *Wickedness.* Mischief. *Maliciousness. Envy. Murder. Debate,* or strife. *Malignity.*

ers, without natural affection, implacable, unmerciful: v. 31.

25. Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. v. 32.

26. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. v. 1.

27. But we are sure that the judgment of God is according to truth, against them which commit such things. v. 2.

28. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? v. 3.

29. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? v. 4.

30. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; v. 5.

31. Who will render to every man according to his deeds: v. 6.

*Despiteful. Implacable. Unmerciful.* All heart-murder. 4. Against the seventh commandment. Fornication. v. 24, 26, 27. 5. Against the eighth. *Unrigteousness. Covetousness.* 6. Against the ninth. *Deceit. Whisperers. Backbiters. Covenant-breakers.*

25. *The aggravation.* 1. They knew the law. 2. They knew the penalty. 3. They so sinned, notwithstanding. 4. And encouraged others to do so too. Can they be justified by their own works?

26. He now turns to the Jew, and proves that he too is under sin. 3: 9. He judged the Gentile to be free from righteousness, and far from salvation; and yet his conduct was no better than theirs. Does this verse apply to thee, O man? *Inexcusable.* 1: 20.

27. God will judge all the workers of iniquity; and that according to truth. Do you believe, and feel sure of this? What effect does it have?

28. Does it deter thee from sin? If not, doest thou think to escape? Art thou a *man* possessed of reason, and good sense, and thinkest thou this?

29. O man, whosoever thou art, repentance is thy first duty. God *leadeth*, not driveth thee to this duty. By his *goodness.* Wilt thou despise that goodness, and forbearance towards thee! So rich! So infinite! Thou dost, if thou art not lead to repentance.

30. What a fearful treasuring up! Wrath in the day of wrath! By thyself, for thyself! From no necessity, but purely from the hardness and impenitency of thy heart! It will be a righteous judgment, and hard to bear.

31. Confessing and showing their deeds, were the last words in 1833. Acts 19: 18. With that verse connect this. *God will render to every man according to his deeds.* Thus we close the year 1834. With the same sentiment, full in view, shall we close our earthly life. God will render to me, according to my deeds. O God! may my deeds of evil, be blotted out through the Saviour's deeds of righteousness! Amen.

1. While, with ceaseless course, the sun,
Hasted through the former year,
Many souls their race have run,
Never more to meet us here.
Fixed in an eternal state,
They have done with all below,
We a little longer wait,
But how little none can know.

2. As the winged arrow flies,
Speedily, the mark to find,
As the lightning, from the skies,
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream.
Upwards, Lord, our spirits raise,
All below is but a dream.

3. Thanks for mercies past receive.
Pardon of our sins renew.
Teach us, henceforth, how to live
With eternity in view.
Bless thy word to young and old.
Fill us with a Saviour's love.
And, when life's short tale is told,
May we dwell with thee above!

## ERRATA.

---

The original plan of this publication has been, necessarily, changed in several respects; and, as an instance, it will be noticed that the fifth and sixth lines, on p. iv, of the advertisement, have no application.

On p. v, Note, for "Sam." read "Lam."

9, top line, read Asiarchs; and, last line, read "anger," for "danger."

11, erase i. e. and read, The casement being open.

12, Feb. 7. For 1832, read 1822; and erase—*West.*

13, last line, read Ezek. 3: 17—21.

23, April 28, read, returned.

25, May 16, read, Did not *consider* that it was wrong.

36, Aug. 28, read, rules, for rulers.

37, last line, read, indictment.